175*
361

Present day Barrio Caticugan's land was later purchased by Father Manuel Cabriada on Romero's transfer to Dumaguete. Later Cabriada was sent as the first missionary to Tolong. In 1872 Cabriada returned to Siaton. When Julio Adan replaced Cabriada he purchased the land and later sold it to Lucas Ege for fifteen dollars. Lucas Ege lived to be quite old; he died around 1898, according to his grandson. While the exact date is unknown, Ege's development of Caticugan must have begun after 1872 and before 1898. I estimate Ege began to drain the land and settle it with his relatives about 1885.

175*
312

Before its purchase by Ege, the pocket-size plain of Caticugan was a bog. Little of the land could be cultivated and planted with rice. The ground was so boggy that "carabaos could not walk on most of the land" and "a lighted cigar dropped on the earth would ignite it. The ground would burn, without smoke, just like ashes." Ege's friends warned him that the land was haunted for they saw mysterious torches there at night, the eerie handiwork of the <u>sncangtos</u> (unseen spirits). Lucas Ege, however, purchased the land and began to build a series of drainage canals in order to increase the cultivable area.

[784]

175*
133
361

Before the 1896 Siaton River flood, the river ran at the base of the Dangola bluff and turned southward along the present course of Caticugan Creek. After this flood, the Siaton changed its course to its present bed.

Not everyone practices the dulot in Catiesugan or in 243
the other barrios in the Siaton River valley. Some in- 184
formants reported that the present owners or tenants of a 183
field are not required to hold a dulot if the previous
cultivators did not practice this custom. These individ-
uals held no dulot because their "elders did not" or "our
field is not accustomed to it." Most barriofolk, however,
explained that once a dulot is held, they and future
cultivators (be they tenants or owners) are obligated to
continue the practice--the ideal but not the actual
practice.

Explaining the dulot as a pre-harvest ceremony is 243
incomplete. Many barriofolk believe fresh corn should not 784
be sold or given to friends until the dulot is held. It
is possible, however, for the cultivator and his family to
eat fresh corn at home, and to serve guests, prior to the
dulot. While traveling among the barrios along the Siaton
River my assistant sometimes requested fresh corn from his
friends. Several times he was refused because the dulot
had not been held. Once, however, he was given fresh corn
by a relative before his dulot had been performed.

The dulot ceremony is a food offering in the corn 243
field, although some say it may be held in the house. 782
What often happens is that the offering is made to the
spirits in the field and a religious ceremony follows at
the family altar for the deceased. This was done during
one dulot I observed. The dulot is always held at night;
the food is placed on a table in the field as for the